

THE SPIRITUAL ISSUES OF THE WAR

This bulletin is published for readers at home and abroad by the Religious Division of the Ministry of Information, London, to elucidate the spiritual issues at stake in the war, and to provide information concerning the British Churches in wartime, as well as their contribution to post-war reconstruction.

Number 255

September 21st, 1944

THE CHURCH'S HOPE FOR THE POST-WAR YEARS

ARCHBISHOP OF YORK'S MESSAGE FOR THE FORCES

In the paper *Parade*, which circulates among the British Forces in the Middle East and the Mediterranean, the Archbishop of York, Dr. Cyril Garbett, has written an important article on the hope of the Church as it faces the post-war years.

We are glad to have the opportunity of printing this article which we know will be of interest, both in Britain and among our overseas readers.

The war has now reached a stage when we can with confidence look forward to victory and the establishment of peace. As we do so we naturally wonder what the world after the war is going to be like. There will undoubtedly be great and difficult problems to be solved. But there is great hope in men's hearts and in almost every branch of life there is a looking forward to the days ahead and a demand for planning so that all may enjoy the good things of life without the inequalities, fears and uncertainties which have in the past made life hard for so many of them. I am glad therefore to have this opportunity of telling you some of the hopes and opportunities which, as I see them, lie before the Church in the days ahead.

In the first place there are many serious problems to be tackled within the Church itself. The Church has been passing through a difficult time in these years of war. Large numbers of the clergy have left their parishes to serve as chaplains in the Forces. Very few have been ordained during the war for naturally many who were preparing for ordination felt that they could best serve as combatants. A very large number of the regular members of the Church, men and women, have been called up and of those at home many have found it hard to take a regular part in the life of their church in view

of civilian duties such as the Home Guard and A.R.P. which they have rightly had to perform. Many of our churches and church halls have been destroyed or badly damaged by bombing from the air. The Church has therefore in front of it a long and difficult task of reconstruction and for a considerable time it will be very short of clergy. Many laymen now serving in the Forces are anxious to be ordained once the war is over and their experience in hardship and danger with their fellow men will help them to make better clergymen. More than 2,000 men have given in their names. But it will be a long period before they will have been tested and received the necessary training.

Reforms That Are Needed

But many of us feel that reforms are needed within the life of the Church. Many are critical of the Church. They point to grave defects in its organization and they find its services out of touch with the average man. These criticisms are not confined to those who are not members of the Church. An ever increasing number of Church people are conscious of the need for Church reform and wish to set their own house in order. We are anxious for a wiser distribution both of the manpower and possessions of the Church. We want a fairer system of payment so that all clergy and lay workers of the Church receive a "living wage." We want to abolish most of the huge vicarages with which the clergy are saddled and which are white elephants, out of date and impossible to maintain. We hope that simpler services may be provided in the worship of the Church so that the stranger coming into church may understand what is going on and take part.

But changes in the Church's organization

Distributed by

BRITISH INFORMATION SERVICES

An Agency of The British Government

30 Rockefeller Plaza, New York 20, N. Y.

and worship are not easily made. They will only be possible if we secure upon our Church Council and Assemblies a larger proportion of young men and women than has hitherto been the case who are prepared to demand and press for a change. The critic and grouser will effect nothing if he stands outside the life of the Church and points scornfully and piteously at its defects. He must take an active part from within, trying to put right what is wrong. The success of the demand for Church reform will depend largely upon the way in which those who are now on active service take their part in working for it when they return home.

Let me now turn from the work of internal reconstruction within the Church and express some hopes which we have for the future in a larger sphere.

The Church is looking forward greatly to welcoming you all home when your time for demobilization comes. We hope that this welcome may extend not only to the large number of people who were regular worshippers before the war but also to many people whose experiences of war have made them feel the need for God. On some the war has had a hardening effect, for it seems contrary to all that Christians believe about the love of God. But others are realizing that true religion is necessary if the world is to be saved from another such catastrophe as has swept over it in these latter years. They are seeing that man cannot by himself build a new and better world but that this can only be done by accepting the sovereignty of God and by His help. Many such people will be ready to take an active part in the work of the Church. Many during their time in the Services have been confirmed and have promised to take their part in the life of the Church. All men and women will be welcome in their parishes. Some have been already or will be commended by their chaplains to the clergy at home who will be ready and glad to call on them when they return. In many parishes preparations have already been made to greet men and women as they are demobilized and to invite them to take an active part in the life of the Church. The months immediately after demobilization will be critical and anxious. Some will find domestic problems awaiting them for long periods of separation will have put a great strain on those who have been parted. Many will feel restless and find life empty after the excitements and comradeship in which they shared in the Forces. It will be difficult to settle down after a long absence from home. The Church in different parishes will be eager to sympathize and help and

men and women should be able to find in its life that fellowship which they will miss when they leave the Services.

There is another hope for the future which is in the minds of many Church people. We hope that the Church will increasingly show its concern with problems which affect the daily life of the ordinary man and woman. As he thinks of the future the average man has uppermost in his mind three needs. He needs work, he needs a home and he needs freedom. He wants to be sure of regular employment and be spared the long months of insecurity and humiliation which are inflicted upon him by unemployment. He wants a house in which he can make a decent and comfortable home for himself and for his children instead of having to live with others in crowded and degrading circumstances. He also wants freedom, and by this I do not mean merely political freedom to vote as he chooses or to be safeguarded from arbitrary arrest or imprisonment: I mean some freedom both in his choice of work and in its performance so that he can exercise initiative and is not merely a cog in a huge and impersonal machine; some freedom also to use his leisure, for man has no real freedom if his wages are so poor that he can never afford to go on holiday or to buy a book or to express his personality through free use of his time and natural gifts.

In obtaining these conditions for a full life—work, home, freedom—the Church should help. For Christianity teaches that every human being is of value in the sight of God and therefore must be given an opportunity to make right use of his life. The Church itself obviously cannot provide men with work, homes and freedom. But it can and should urge the State to do this. It is not the business of the Church to provide detailed programmes of social reform. But it is its duty to demand the removal of injustice and encourage the promotion of measures which enable men to have a chance of a full life and to train Christian men and women to take responsible positions in which they can put into practice their Christian ideas. It should urge its members to take an active part in public life, to seek election to Parliament and local government in order that they may apply Christianity to the whole of life.

First and Main Duty

But the Church must not be content only to apply Christian principles to our own national life. All our dreams for a better order at home will fail unless the nations of the world are secure from the menace of

war. The Church must do all in its power to promote fellowship and co-operation between the peoples. It is useless merely to preach about the blessings of peace and to denounce the horrors of war. We did this again and again before 1939 and all our pious resolutions failed to impede for a moment the drift toward war. Wishful thinking and rhetorical statements will never avert war. The Church must promote the spirit of Christ between the nations which, if it becomes widespread, will make war impossible. That is its first and main duty. But it should also be ready to support measures for the suppression of any aggressive nation which threatens the peace of the world. Certainly the more nations learn to understand one another the more they will co-operate for the good of all and the less will grow the danger of war. During the past year I have had the good fortune to visit the people of our two great Allies, Russia and the United States. They are very different from each other. One is a stronghold of Socialism, the other a stronghold of Individualism. But both are at one with the British Commonwealth in a great desire for peace. In all the three Allies religion is a great force. No one who has been to Russia can doubt the reality of the revival of religion in that vast country. All who have been to the United States recognize the strength of its churches and know that at heart the Americans are a deeply religious people. In our own country religion is still strong although Church attendance is not what it was. Christian churches in these different lands should co-operate with Christian churches on the Continent and elsewhere. For in the creation of good understanding between different nations lies the greatest hope for world-wide peace.

All these hopes which I have tried to express are however bound to fail unless men and women are prepared to make the Christian faith a reality in their own lives. Too long have we tried to build great schemes for the betterment of mankind only to find that they fail because the individual man and woman upon whom they depended was still selfish and sinful. The call of Jesus Christ is that we should be changed and His promise is that He will change us if we offer our lives in His service. It is very easy to be a critic of Christianity and to argue on debating points. But there is a terrible ignorance about the simple meaning of the teaching of Jesus Christ and a widespread and shameful indifference to Him. The chief hope of Christian people must therefore be that the Church will be able to adapt its methods so that all men and women may hear and understand the good news of Jesus Christ:

and that many may hear His call and give their lives in His service, for He is the hope of the world.

"THE CHURCH AND THE PLANNING OF BRITAIN"

Report of the Social and Industrial Commission to the Church Assembly

The Archbishop of Canterbury has contributed a Foreword to "The Church and the Planning of Britain," a Report of the Social and Industrial Commission of the Church Assembly (of which the Right Hon. Sir Montague Barlow, Bt., is Chairman), just published by the Press and Publications Board of the Church Assembly, 2, Great Peter Street, Westminster, S.W.1, and by S.P.C.K., Northumberland Avenue, W.C.2. Price 2s., by post 2s. 1d. It will be presented to the Church Assembly at the Autumn Session (November 13th-17th). The Report suggests an answer to the question "What should the Church look for in the future planning of Great Britain?"

The Archbishop of Canterbury, in his Foreword, writes:—

"I trust that it will be widely read, and that many groups of Church people will study it together. The discussion in the Church Assembly, when it comes, will be all the more valuable if it summarizes and brings to a focus a large body of thought in the Church which has started from the stimulus supplied by the Report."

Sir Montague Barlow's Summary Memorandum

The following short Memorandum has been written by the Chairman of the Commission, Sir Montague Barlow (who was also Chairman of the "Barlow" Royal Commission on Location of Industry):—

"The Archbishop of Canterbury recently urged Christians to make their whole approach to social and political questions 'much more realistic.'

"The question of the physical planning of Great Britain is one of the most vital of the social, and even political, issues of the day. What sort of a country do we want—for ourselves and our successors—for the next 50 years?

"The attention of the public and its interest in this issue has been thoroughly aroused. Meetings to discuss physical reconstruction are being held all over the country and are largely and even enthusiastically attended. Planning Exhibitions provoke widespread interest alike in London and the provinces.

"This Report, stimulated by the Archbishop's stirring appeal, is inspired by his conception of a 'more realistic approach' on the part of the Church to this urgent social problem of the moment.

"The Report is in three definite but closely related parts. Part I, by way of introduction, begins by emphasizing and defining, for the purposes of the Report, the scope of that 'realistic approach' for which the Archbishop appeals. The Report is not concerned with many problems, especially of machinery, which confront the statesman. It is primarily the mission of the Church to be concerned with *ends* and not with *means*.

"Part I emphasizes two points:—

"(a) It is beginning to be realized, even in the everyday world, that mere physical planning, mere arrangements of roads, and bricks and mortar, however well conceived, are not enough. Human life, for proper development, requires associational ties of family, club, trade unions and so on—the nexus usually summed up in the word 'community.' Man is a social animal, and no amount of blueprints, however well drawn, will compensate, e.g. in a new dormitory town, or barrack of flats, for a total loss of community life.

"(b) Christian demands must go still further. Even given sound planning and on well conceived community lines, much of the make-up of modern life, such as the long journeys, with tedious strap-hanging, to and from work, or the excessive 'fluidity,' or mobility, required of those engaged in modern industry, hampers the Church's work of evangelization, and tends to cripple the life of the Christian man or woman in Church or congregation.

"Parts II and III work out this 'realistic approach' in fuller detail. Part II illustrates and supports the general demand (see '(a)' above) for something more than better bricks and mortar; in the light of the three well-known Reports, Barlow, Scott and Uthwatt, it insists on proper remedies being secured for our congested cities by 'thinning out' overcrowded populations.

"Part II also emphasizes the true social ideal of community life, together with the need for a happier relation between town and country, and the extension of advantages of town life, where required, to rural areas.

"Part III in striking language and with many apt illustrations, develops the suggestion of Part I, that the Church's responsibility and the Christian demand go far beyond even a sound standard of social community life such as is outlined in Part II.

"The responsibility and the demand is twofold, of the Church as a whole, and of the 'rank and file' Christian, especially in relation to and as an adherent of a definite Church or congregation. The planless building between the wars is vividly described and deplored.

"The Christian conception of 'neighbourhood,' the vital importance of the 'personal,' and the realization of pattern in the Christian personal and corporate life are insisted on, and Part III ends with some definite and useful recommendations as to how the 'rank and file' of Christian men and women can set to work to realize in daily life, and in a Christian group centering round Church or altar, the ideals outlined in the Report."

REPRISALS AGAINST THE NORWEGIAN MISSION ORGANIZATION

According to *Svenska Morgonbladet*, "The president of the Norwegian Missionary organization, Dean Kornelius, has been condemned to six years in a house of correction by a 'special tribunal.' The general secretary, Amdahl, was recently sentenced to four years in a house of correction. They were both accused of conspiracy against the existence of the Norwegian State and in aid of Soviet Russia. The organization has 250,000 members and 10,000 local organizations. Several women officers of the organization have been dismissed from their posts and sent to forced labour at Sola aerodrome, where they have to work under German direction. One priest has been sent to forced labour at Jären in the neighbourhood of Stavanger, where an enormous anti-tank ditch is being dug. There is very great indignation among the members of the organization and in religious circles. The Mission Organization is accused of having given money to priests who have been dismissed or who were relieved of their work. In Norwegian circles in Sweden it is stated that the Norwegian Mission Organization has done nothing illegal, and if it has given money to Norwegian priests, it is only as salary or payment for services rendered. Many priests have always been in the service of this organization. Dean Kornelius was born at Stavanger and began his mission as a student. After his ordination he was a pastor at Oslo for one year and then became vicar of Haugesund. On several occasions he was a candidate for a bishopric. He was first deported to Hövåg, near Christiansand, afterwards to Lillehammer and finally to the Borre concentration camp at Tönsberg which has a sinister reputation."